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IPHIGENIA AT AULIS TRANSLATED BY LADY LUMLEY



With an Introduction by J. R. Green and Notes by G. E. C. Macaulay
and a Translation of the Chorus from the Greek by Lady Lumley
Illustrations by Sir Edward Burne-Jones and Walter Crane

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This edition of Lady Lumley's translation of the
Iphigenia at Aulis of Euripides has been prepared by
Harold H. Child and checked by the General Editor.

Oct. 1909.

W. W. Greg.

THE play now for the first time printed is the earliest extant attempt to render into English a work of one of the Greek dramatists. The translator was Jane, daughter of Henry Fitzalan, twelfth Earl of Arundel, and wife of John, first Baron Lumley of the second creation. It is a pity that the natural companion of the present piece, Princess Elizabeth's translation, also of a tragedy of Euripides, is not forthcoming.

The volume in which the play is preserved at the British Museum, MS. Reg. 15. A. ix, bears on the first leaf the inscription: 'The doinge of my Lady Lumley dowghter to my L. Therle of Arundell,' while below is the autograph signature of Lord Lumley. It is a quarto volume of 127 leaves, a good many of which are blank and not included in the numbering, which is modern. The contents, all in Lady Lumley's autograph except in the one instance noted, are as follow:

Oratio prima Isocratis ad Demonicum	f. 2
Ends imperfectly on f. 2 ^b : f. 3 has headline only: there follow 7 blank leaves unnumbered.	
Epistola	f. 4
A new-year letter to Lord Arundel, to accompany the following Oration, and ending: Filia tua tibi deditissima Ioanna Lumleya.	
Oratio Isocratis 2 ^a ad Nicoclem	f. 5
Nicocles, 3 ^a Oratio Isocratis	f. 12
Epistola	f. 23
To Lord Arundel, to accompany the following Oration.	
Euagoras, Oratio quarta Isocratis ad Nicoclem	f. 24
There follows 1 blank leaf unnumbered: another has been cut out.	
Argumentū Orationis Isocratis quam in laudem pacis scripsit	f. 40
Oratio Isocratis in laudem pacis	f. 41
There follow 2 blank leaves unnumbered.	
The Tragedie of Euripides called Iphigeneia translated out of Greake into Englisse	f. 63
There follow 13 blank leaves unnumbered.	

A note: acerba audire tolerabilius, quām videre	f. 98 ^b
There follow 2 blank leaves unnumbered.	
Two pages of extracts (in a different hand) from charter rolls of Yorkshire and Northumberland (<i>temp. Hen. III &</i> <i>Edw. I</i>)	f. 99 ^b
An extract of two pages: Mattheus Siluaticus de lapide aquilæ. cap. 395	f. 101 ^b
A note: Nemo poluto queat animo mederi	f. 102 ^b

The whole of the contents are in Latin with the exception of *Iphigenia*. The printed catalogue of the Royal MSS. erroneously states that this too is in Latin, and the statement has been repeated elsewhere. The arrangement of the entry in the catalogue, which separates the play from the orations, has also given rise to an unfounded belief that the former was at one time separate.

The volume appears to have served as a commonplace book or rough copy book. A fair copy of the Fourth Oration is found in another Royal MS., 15. A. ii, a small octavo volume, very carefully written, and uniform with MS. Reg. 15. A. i, containing the 'Oratio Isocratis que Archidamus inscribatur.' This last is certainly a presentation copy to Lord Arundel, and bears on the first leaf an inscription similar to and in the same hand as that in the quarto volume. It also bears Lumley's signature, having passed into his possession with the rest of Arundel's library on the latter's death.

The date of the translations is not known. They were, of course, produced after Lady Lumley's marriage, but were nevertheless in all probability still exercises of childhood. Unfortunately none of the relevant dates are known precisely. John Lumley was most likely born in 1534, Jane Fitzalan probably not later than 1537. Their marriage took place soon after May 1549,

the date of Lumley's matriculation at Cambridge. There is extant (MS. Reg. 17. A. xl ix) a translation of 'Erasmus his Institution of a Christian Prince,' bearing at the end the inscription: 'Your lordeshippes obedient sone I. Lumley. 1550.' Since Lumley's own father was executed in 1537, the person addressed can only have been Arundel. The volume, moreover, bears Arundel's name. It seems probable, therefore, that husband and wife pursued their classical studies concurrently, and that the present play was translated at no long period subsequent to their marriage. Lady Lumley was buried on 9 March 1576/7.

The translation, which is by no means either literal or complete, appears from the spelling 'Iphigeneia' to have been made directly from the Greek, and this is indeed inherently probable; but a Latin version of the play by Erasmus had been printed at Paris in 1506, while a complete rendering of the Euripidean tragedies in that language was also extant.

The present edition follows the MS. line for line, and presents the text as finally corrected by the translator. All alterations are, however, recorded in the following list.

LIST OF IRREGULARITIES AND ALTERATIONS.

N.B.—In this list deletions are indicated by being placed within brackets.

- | | |
|--|-------------------------------------|
| Argumt. 1. Tragadie. | 248. (<i>no c.w.</i>) |
| 22. the [ehe] (<i>or [che]</i>) chefeste | 254. crastye(?) |
| 33. a nother | 270. (<i>no c.w.</i>) |
| 48 c.w. fained (49. fainedlye) | 283. my nowne |
| 56. aske (<i>interlined</i>) | 292. an (<i>interlined</i>) |
| 59. as/though <i>e</i> (<i>i.e. written as one word and marked for division</i>) | 308. honor, [<i>withe</i>] |
| 69. cowcell (cowncell) | 330. shippes (<i>interlined</i>) |
| 84. be [b] let | 364. barbarians (the barbarians) |
| Text 19. abro- de [,]? (<i>query inserted but comma left</i>) | 409 c.w. Me. (410. Mene.) |
| 21 c.w. wat (22. Watchemen) | 422. Ephigeneya, |
| 22. wal- lles: | 424. is (<i>interlined</i>) |
| 36. take (<i>ke written over erasure</i>) | 455 c.w. gran- |
| 44 c.w. some- (45. sometimes) | (456. graunted,) |
| 90. whoo, (<i>oo written over erasure</i>) | 475. to [t] be(?) |
| 115. choose | of [the] |
| 127. Ephigeneya. | 494. that/thorowghe |
| 149. Soo (<i>second o altered from t</i>) | 505. parte, (<i>r interlined</i>) |
| 160 c.w. Sen (Sen.) | 508. knowe (n <i>interlined</i>) |
| 165. a noth- er | 523. (<i>no c.w.</i>) |
| 183. hinder [this] the | 558. complai- nte. . (?) |
| 184. goo. (?) | 590. You [kn(?)] knowe |
| 245. seruant? (<i>query altered from comma</i>) | 592 c.w. Iphi- (593. Iphi.) |
| | 607. mene (ne <i>interlined</i>) |
| | 638. shulde [s] knowe |
| | 648. Aga (Aga.) |

652. fiste (firste)
 654. asonder, (?)
 676. (no c.w.)
 696. it (*interlined*)
 709. Agamemnon[s], (comma
 doubtful)
 726. your (ur *altered from u?*)
 731. leda (Leda)
 and [, and] the
 740. (no c.w.)
 762 c.w. But (but)
 783. Agamnon (Agamemnon)
 784 c.w. de- (785. determined)
 796. he (*interlined*)
 804 c.w. Aga.
 (Sen. Agamemnon)
 853. noble/man.
 854. How [best] I praye
 (therfore *interlined*)
 859. flatterer (re *interlined*)
 874. [Iti] It is
 893. (no c.w.)
 900. shall [y] be yours/and
 (rs/ inserted?)
 934. owne [daughter]. (childe
 interlined)
 984 c.w. ought (985. oughte)
 990. of (*interlined*)
 1000. [tl] trulye (?)
 1021. cause [whiche] who
 1029. you [y] to
 1030. me (*interlined*)
 1052. sis- | ter [be] slayne,
 1064. [knowe] not
 1074. de- | liuer/you (r/ inserted ?)
 1081. broughtup (?)
 1099. may [maye] hide
 1107, 1112. your (r *interlined*,
 perhaps you")
 1113. nwes, (first stroke of w origin-
 ally intended for i and dotted)
1128. was [t] reported (?)
 1133. is (it)
 1141. harneste [?] men ? (r
 altered from s)
 1151. heade ? (a *interlined and*
 rather doubtful)
 1153. he (*interlined*)
 hathe [he] taken
 1157. he (*interlined*)
 1164. your [daughter] husband,
 1166. And/you (*altered from for*
 you)
 1171 c.w. ther- (1172. therfore)
 1201. witstande (withstande)
 1208. barbarias (barbarians)
 1213. O (*interlined*)
 1215. one[,] : (e *altered and*
 doubtful)
 1220 c.w. more (e *altered*
 from o)
 1227. desire (r *interlined*)
 1251. bothe [bot] be
 1255. saye [from] your (to
 interlined)
 1286. (no c.w.)
 1293. for-|sake [you] nowe.
 (me *interlined*)
 1332. speke (k *altered and*
 blotted)
 1348. wellthe (well written over
 erasure)
 1351. preuillie. (?)
 1354. [had] weare
 1361. iorney [:]
 1362. the (*interlined*)
 1364. wher [s] he
 1365. there/chaunced (e/
 inserted)
 1366. uoice (possibly noise for
 noise)
 1368. meruelinge (r *inserted*)

1382. lenger (*first e altered
from o*)
1392. taken [up]
1393. [r(?)] up

1396. that (*interlinea*)
1408 c.w. Cho (Cho.)
1409. goddes (*interlined*)

A peculiarity of the hand is that 'u' is used consistently in all positions for vowel and consonant alike. Long 's' is usually found initially and medially except before 't' and in the second position when doubled. It has not been retained in the reprint. A minuscule 'f' repeatedly appears after a period. Ornamental flourishes complete the half-filled lines at the end of speeches and also frequently occur after catchwords. Many of the latter are followed by a stop which is not needed, but in these cases the stop has been treated as part of the flourish and omitted in the reprint. On folio 69^a the running-title is miswritten 'Iphigeneneya.'

A list of characters is given on folio 65^b. The names are in order of entrance except that the Nuntius should appear after Menelaus. The exact points of entry and exit are unmarked and not always clear, but the following tentative list may be of use. The Chorus may be assumed to be present throughout, though this is not certain.

- | | |
|---|---------------------------|
| 1. Enter Agamemnon, Senex. | 768. Enter Senex. |
| 206. Enter Menelaus. | 814 or later. Exit Senex. |
| 250 or later. Exit Senex. | 904. Exit Achilles. |
| 421. Enter Nuntius. | 905. Enter Agamemnon. |
| 447. Exit Nuntius. | 917. Enter Iphigenia. |
| 560. Exit Menelaus. | 1075. Exit Agamemnon. |
| 572. Enter Clytemnestra and Iphi-
genia. | 1108. Enter Achilles. |
| 657. Exit Iphigenia. | 1236. Exit Achilles. |
| 705. Exit Clytemnestra. | 1318. Exit Iphigenia. |
| 708. Exit Agamemnon. | 1331. Enter Nuntius. |
| 709. Enter Achilles. | 1390. Exit Nuntius. |
| 719. Enter Clytemnestra. | 1400. Enter Agamemnon. |
| | 1411. Exeunt omnes. |

15. A. IX.

Trano

p. 236.

15

Geo. Dinge of my Ladz Lumley
daughter to my L. Gards of
Lumley

Lumley

Here beginneth the
tragecie of Euriplides
called Iphigeneia.

Aga. / Come hether O thou olde man.

Sen. / I come, but what is the matter O kinge?

Aga. / Thou shalte knowe anone.

Sen. / I make haste to come, for my olde age
Is nerie quicke and redie, for bothe
the strengthe of my limmes, and also
the sighte of mine eyes dothe yet con-
tinne.

Aga. / But what meanethe this, me thinkes
I see a starre shate?

Sen. / It maye be so in dede: for it is not yet
Midighte, as it may be iudged by
the course of the seuen startes.

Aga. / I thinke so too, for I heare no noise of
birdes, neither of the seac, nor yet of
the winde, all thinges nowe are quiete
and at reste.

Sen. / What is the cause, O kinge, that at
this time of nighte, thou comest abro-
de: for all they that be of this hauen,
take their reste still: yea and the
Wat.

FACSIMILES BY HORACE HART, M.A., AT THE OXFORD UNIVERSITY PRESS

The Tragedie of Euripides
called Iphigeneia tran-
slated out of Greake
into Englisshe.

[fol. 63]

The Argument of the Tragadie.

After that the captaines of the grecians with
the nauye and the other preparacions of battell,
did come together unto the hauen of Aulida,
that from thens they myghte saile towardes
Troye: ther came sodenly suche a calme we-
ther, that for wante of wynde they coulde haue
no passage. Wherfore the hooste beinge gre-
ued that they spent there their time idlelye,
asked cowncell of the wisemen, to whom Cal-
chas the propheciar awnswered, that if Iphi-
geneia the daughter of Agamemnon weare
sacrificed to the goddes Diana of Aulida,
that then the grecians shulde haue a for-
tunate passage to Troye. Wherfore the
hooste beinge called together, Menelaus
did perswade his brother Agamemnon to agree
that his daughter might be sente for. And
bicause that Clytemnestra her mother shul-
de be the willinger to let hir goo, they fained
that she shulde be maried to Achilles one of
thechefeste noble men of grece. This ex-
cuse none knewe but only Agamemnon,
Menelaus, Calchas, and Vlysses. But Agamē-
non after that he had written unto his
wife

wife of this matter, repented greatly that
whiche he had done, lamentinge moche
the deathe of his daughter. Wherfore in
the nighte he wrote other letters preue-
ly unto his wife, declaringe that she shulde ³⁰
not nede to sende the uirgine hir daughter unto
Aulyda: for hir mariageshulde be deferred unto
a nother time. Thes letters he deliuered
afore daye unto an olde man his seruante,
that he mighte carye them into grece, decla-
ringe unto him, what they conteined. But
Menelaus waitinge afore daye for the cōmin-
ge of the uirgine, toke the olde man carien-
ge the letter, and did reproue Agamemnon
uerye uehementlye, for his unconstantesie. ⁴⁰
In the meane time one of Clitemnestras
company tolde Agamemnon, Menelaus beinge
ther present, that Iphigeneia withe her mo-
ther Clitemnestra, and yonge Orestes hir
brother was come unto Aulida, and that all
the hooste knewe of their cōminge. Menelaus
then perceiuinge that Agamemnon colde
not sende his daughter home againe, began
[fol. 64] fained

fainedlye to perswade him not to sley the uirgine
50 for his sake. In the meane time whilste they
are resoninge of this matter, Clitemnestra
cōmethe in withe Iphigenia hir daughter, tho-
rowe whos cōminge Agamēnon is wonderfully
trobled, bycause he purposed to keape secrete
the cownsell of his daughters deathe. Wherfore
whilste he goethe about to aske counsell of Cal-
chas, Achilles cōmethe in the meane time
to chide withe him. Whom Clitemnestra
hearinge, she dothe salute him as thoughē
60 he sholde haue bene hir sōneinlawe. Achilles
beinge ignorantē of this matter dothe won-
der at it. Then Agamemnons seruante the
olde man to whom the letters weare de-
liuered, dothe bewray Agamēnons counsell,
and declarethe to them the hole matter.
Then Achilles beinge angrie that under the
cooler of his name, they had determined
the deathe of the uirgine, he dothe defen-
de hir in the cowcell of the grecians,
70 that she shulde not be slaine, but he is
ouercomed withe the uoice of the cōmon
people. Wherfore whan the matter was
broughte to suche a troble, that the whole
hooste

hooste required the uirgine, and Achilles
onlye was redie to contende againste
them all. Then Iphigenia her selfe chaū-
ged hir minde, and perswadethe hir mo-
ther, that it is better for her to dye a glo-
rious deathe, then that for the safegarde
only of hir life, either so many noblemē ⁸⁰
shoulde fall out within them selues, or
else suche a noble enterprise, beinge ta-
ken in hande, shulde shamefullye againe
be let slippe. Wherfore she beinge
brought to the aulter of the goddes,
was taken up to the countrie of Tau-
rus, and in hir place was sente a
white harte. And whan the sacrafice
was thus finisshed the grecians sai-
led to Troye.

90

The ende of the
Argument.

The names of the spekers in
this Tragedie.

1. Agamemnon, the kinge.
2. Senex, an olde man his seruante.
3. Chorus, a companie of women.
4. Menelaus, Agamēnons brother.
5. Clytemnestra, Agamēnons wife.
6. Iphigeneia, the daughter of Clitemnestra
and Agamēnon.
7. Achylles, her fained husbande.
8. Nuncius, the messenger.

Here beginneth the
tragedie of Euripides
called Iphigeneia.

Aga. Come hether O thou olde man.

Sen. I come, but what is the matter O kinge?

Aga. Thou shalte knowe anone.

Sen. I make haste to come, for my oulde age
is uerie quicke and redie, for bothe
the strengthe of my limmes, and also
the sighte of mine eyes dothe yet con-
tinue.

Aga. But what meanethe this, me thinkes
I see a starre shoote? 10

Sen. It maye be so in dede: for it is not yet
midnighte, as it may be iudged by
the course of the seuen starres.

Aga. I thinke so too, for I heare no noise of
birdes, neither of the seae, nor yet of
the winde, all thinges nowe are quiete
and at reste.

Sen. What is the cause, O kinge, that at
this time of nighte, thou cōmeste abro-
de? for all they that be of this hauen 20
take their reste still: yea and the

Iphigeneya.

Watchemen as yet are not come from the wal-
lles: wherfore I thinke it mete to goo in.

- Aga. O thou oulde man thou semeste unto me to
be uerye happie: for trulie I do thinke that
mortall man to be uerye fortunate, whiche
beinge witheout honor dothe leade his life
quietlye: for I can not iudge their estate
to be happie, whiche rule in honor.
- Sen. In thes thinges the glorie and renowne of ³⁰
mans life dothe chefelye consiste.
- Aga. But this renowne is uerye brickle, for to
wisshe for dignitie, it semethe uerye plesant,
but it uexethe them that obtaine it: for
sometimes the goddes not trulye honored
take uengance of mans life, and otherwhi-
les againe mens mindes withe care and
thoughte to bringe their matters to passe
are wonderfully troubled.
- Sen. I do not praise this opinion in a noble ⁴⁰
man, for O Agamemnon, thou waste not
borne to haue all thinges chaunce happily
unto the: for seinge thou arte a mortall
man, thou muste sometime reioyse, and
some-

Iphigeneya.

sometimes againe be sorie; for whether you will or no, this muste nedes happen, bycause it is so appointed by the goddes. But me thinkes you are writinge a letter by candle lighte: what is this writinge? that you haue in your hande? ⁵⁰ whiche sometime you teare, and then write againe: otherwhiles you seale it, and anone unseale it againe, lamētinge, and wepinge. For you seme to make suche sorowe, as thoughe you weare out of your witte: What is the matter, O kinge, what is the matter: If you will shewe it me, you shall tell it to a trus-
tie man and a faithfull: for thou knowest me to be one that Tindarus thy ⁶⁰ wiues father sente withe hir, as parte of hir dowrie: bicause he thoughte me to be a messenger mete for suche a spouse.

Aga. Thou knowest that Leda Thyestes daughter, had thre daughters Phœbes and Clytemnestra, whom I maried:

[fol. 67]

and

Iphigeneya.

and Helena whom manye noble men desired to haue to their wiues: But hir father Tindarus considering what greate destruction 70 was thretened to them that obtained hir: doughted longe, whether he shulde giue hir in mariage to any of them, or noo. Wherfore bycause he desired to haue all thin-
ges to happen prosperously, he caused all the younge men that desired to marie his daughter, to come all together into the tem-
ple, and ther to make a promise eche to other before the goddes, that yf any man either grecian or els barbarian woulde 80 goo about to take Helena from him, whō she choose to be hir husbande: that than they all wolde withe cruell battell take uengance of that man. And this beinge thus brought to passe, Tyndarus gaue her free libertie to chose amonge them all, whom she liked beste: and she choose Menelaus: but I wolde to god it had not happened: for withein a while after, Pa-
ris, whoo, as the cōmon uoice saithe 90
was

Iphigeneia.

was iudge betwene the goddes of their bewtie, came to Lacedemon and he beinge a goodlie yonge man, and of noble parentage, began to fall in loue wither her and so takinge hir priuelye awaye, broughte hir to a litle uillage, uppon the hill Ida. But as sone as thes nwes weare broughte to Menelaus, he beinge as one halfe out of his witte for anger, began to reherse the 100 couenant, whiche he and diuers other noble men had made betwixte them at the desire of Tindarus: sainge that it was mete that they than shulde helpe him, seinge he was oppressed with such a manyfeste iniurye. And the grecians beinge wonderfully moued with his petefull complainte decreed, that they all wolde with battaile inuade the Troianes, whiche so wron- 110 gefully had taken awaye Hellen. Wherfore after that they had prepared weapons, horses, charettes, and

Iphigeneya.

all other thinges necessarie for the battell
they choose me to be their captaine, bicause
I was Menelaus brother. But I wolde that
this honor had happened to some other
in my place: for nowe we hauinge gath-
ered together our hooste, and prepared
our selues ready to battell, are constrain- 120
ned to tary here idle at this hauen, bi-
cause the windes beinge againste us,
we can saile no further. And Calchas
the prophesier studieng longe what shul-
de be the cause of it and occasion, at
lengthe hathe answered that if my dau-
ghter Ephigeneya be slaine and sacrafised
to the goddes Dyana, that then the who-
le hooste shall not onlye haue free passage
to Troye, but also uictoriously conquer it: 130
But witheout the dethe of my daughter,
none of all thes thinges can be broughte
to passe. As sone as I harde of this, I cōman-
ded that the hooste shulde be sente home
agayne. For I answered that my daughter
shulde neuer be slayne through my consent.

But

Iphigeneneya.

But I usinge all maner of meanes to perswade my brother to the contrarie, yet notwithstandinge I was so moued with his ernest desire, that at lengthe, I ¹⁴⁰ agreinge to his cruell requeste, wrote a letter to my wife, that she shulde sende my daughter hether. And bicause she shulde be the better willinge to let hir goo, I fained that she shulde be maried to Achilles: bicause he was so desirous of her, that he denied to goo to battell, witheout he might haue hir to his wife; Soo that nowe I haue determined the deathe of my daughter, under the color ¹⁵⁰ of mariage, and none knoweth of this, saue only Menelaus, Calchas, and Vlis-
ses. But nowe I repentinge me of the message whiche I wrote to my wife of, haue here in this letter denied all that I saied before. So that if you will carie this letter unto greace, I will declare unto you all that is conteined in it, bicause I knowe you to be a faithefull ser-
uant, bothe to my wife and me. ¹⁶⁰

Iphigeneya.

Sen. Shew me I praye you, what answer I shall make to your wife agreeable to the letter?

Aga. Tell hir that she shall not nede at this tyme to sende my daughter hether: for her mariage shall be differred unto a nother time.

Sen. Will not Achilles thinke you be angerie, for that under the color of him you haue determined the deathe of your doughter? 170

Aga. Achilles bearethe the name onlye: but he is not partaker of the thinge. Neither knowethe he what crafte we goo aboute.

Sen. Thou haste prepared greuouse thinges, O kinge, for thou hast determined to sacrafice thy owne childe, under the colour of mariage.

Aga. Alas, I was than wonderfully disceiued, for the whiche I am nowe meruelously trobled. Wherfore I praiere thee make haste, and let not thy oulde age hinder the in this iourney. 180

Sen.

Iphigeneya.

- Sen. I make haste to goo, O kinge.
- Aga. Do not staie by the plesante springes,
and tarie not under the shadoinge
trees, neither let any slepe hinder the.
- Sen. Do not you thinke any suche slouthe-
fulnes in me O kinge.
- Aga. I praie you marke well the waye,¹⁹⁰
and loke aboute it diligently, leste
that my wife preuentinge you, happen
to come hether withe my daughter
in the meane time.
- Sen. It shalbe done euen so.
- Aga. Make haste I praie the, and if thou
mete my wife, turne hir backe againe.
- Sen. But what shall I do that your wife
and your daughter may beleue me?
- Aga. Deliuer them this token, whiche²⁰⁰
is enclosed in this letter: go quicke-
ly, for the daye beginneth to apeare:
I pray the helpe me nowe in this mat-
ter: for ther is no man to whom all
thinges haue chaunsed happelye.

Iphigeneya.

- Cho. What is this? me thinkes I see Menelaius striuinge withe Agamemnons seruante.
- Sen. Darest thou O Menelaus cōmitte so greuous an offence in takinge awaye thos letters, whiche is neither mete,²¹⁰ neither lawfull that thou shuldest see.
- Mene. Goo thy waye thou arte to faithefull to thy master.
- Sen. Truly you haue objected to me a good reproche.
- Mene. Thou haste deserued ponishment.
- Sen. It is not mete that thou shuldeste open thos letters, whiche I carie.
- Mene. Neither oughtest thou to bringe²²⁰ suche a mischefe upon all grece.
- Sene. Thou striueste in uaine, Menelaius, for I will not deliuier my letters to the.
- Mene. Thou shalte not passe withe them.
- Senex. And I will not leue them behinde me.

Me.

Iphigeneya.

- Me. If thou wilte not deliuer them to me I will breake thy hede withe my mace.
- Sen. I passe not for that: for I thinke it a good thinge to dye for my masters ²³⁰ cause.
- Men. O thou frowarde felowe deliuer me thi letters and make no more busynes heare.
- Sen. Helpe O Agamēnon I suffer iniurie heare of Menelaus: for withe stronge hande, he hath taken awaie your letter and he passethe not of honestie nor yet of righte.
- Aga. Howe, what busines, and contention ²⁴⁰ is ther amongste you?
- Sen. I oughte rather to tell the matter then you Menelaius.
- Aga. What haue you to do Menelaius withe my seruante? or what cause haue you to striue withe him, and to take awaie that whiche pertaineth to me?

Iphigeneya.

Mene. Turne towarde me I praye you that I
maye tell you all the matter. 250

Aga. Thinke you, that I the sone of Atreus am
afraide to loke uppon the Menelaus?

Mene. Seeste thou O Agamemnon thes thy
letters whiche conteine thy craftye
counsell?

Aga. I see them uery well, but thou shalte
not keape them longe.

Mene. Suerlie I will not deliuier them to
the before that I haue shewed them
unto the whole hooste. 260

Aga. Wilte thou desire to knowe that whi-
che dothe not becōme the, and darest
thou open the seales of my letters?

Mene. As sone as I had opened thy letter I
merueyled what mischefe had put
thos thinges in thi mynde, whiche
thou haste priuely declared in
this letter.

Aga. Wheare diddest thou get my
letter? 270

Iphigeneya.

Mene. I toke them from your seruante, for I
watchinge by the hooste to heare of
your daughters cōminge, bi chaunce
met withe him.

Aga. Do you thinke it mete, that you
shulde knowe of my matters, I praye
you, is not this a token of a naugh-
tie and unshamefaste man?

Me. It was my pleasure so to do: for I owe
no dutie to the. 280

Aga. Thinke you that I can suffer this so
greuous a thinge, that I shulde ney-
ther do my busines, nor yet rule my
nowne house after my fansye?

Mene. Suerlye you chaunge your minde
oftentimes, for sometime you thinke
one thinge, and by and by ageyne
you are in a nother minde.

Aga. In dede you file your wordes well:
but a lerned tonge disposed to euell 290
is a naughtie thinge.

[fol. 72]

Mene.

Iphigeneya.

Mene. Yea, and an unconstante, and a diuers
minde is as euell. But nowe I will
ouercome you withe your owne wor-
des if you will not denie them for
anger: for I will not speake them
gretlye for your prayse. Do not you re-
member that whan you desired to
be made captaine ouer the grecians
you semed to refuse it? althoughe in 300
deade you wisshed for it: howe lowlie
than did you shewe your selfe, takinge
euerie man by the hande, and kepinge
open householde, and salutinge euerie
man after his degree, as thoughe you
wolde haue bought your honor withe
the good will of the people. But as sone
as you had obtained this honor,
you began to change your condicions:
for you refused the frendshipe of them, 310
whiche had shewed them selues frindly
to you afore, and then you waxed pro-
ude, kepinge your selfe secretly within
your house. But it dothe not become a
good man to chaunge his fassions after
that he is in honor. for he oughte than
to

Iphigeneya.

to be more faithefull to his frindes, when that he is in place to do them pleasure. I haue obiected this reproche unto you, because I my selfe haue had ³²⁰ profe of it. After that you withe the whole hooste weare come to this hauē, you weare careles: but whan you coulde haue no passage ouer the see, and the grecians desired license to goo home, refusinge to spende their time idelly heare, Then you beinge wonderfully trobled, fearinge leaste an euell reporte shulde rise of you, because you beinge captaine ouer a thousande shippes shulde not ³³⁰ ouercome Troie, you asked counsell of me what you mighte do, that you mighte neither loose dignite, nor yet dishonor your name. Wherfore as sone as Calcias the proficier had answered that the grecians shulde bothe passe the see quately, and also conquer Troye, if your daughter weare sacrafised to the goddes Diana, then you weare uerye gladde,

[fol. 73]

and

Iphigeneya.

and promised of your owne accorde to giue 340
your daughter to be sacrafised: and beinge
not compelled by any power, you sente unto
your wife for your daughter, faininge
that she sholde be maried to Achilles. But
nowe sodenly you haue chaunged your
minde, and haue written other letters:
saienge that you will not agree to the
deathe of your owne childe: take hede
that you do not denie this, for the hea-
uen it selfe can beare witnes of your 350
saienges. Truly this same dothe happen
to diuers other men, whiche in the be-
ginninge whan they take any weightie
matter in hande, do labor uerie diligent-
lie till they haue obteyned it, and then
they leue it of shamefullye: whiche shame
dothe chance sometimes throughe the
fearfulnes of the subiectes, and someti-
mes whan they do rule the cōmon welthe
whiche are unmete for it. But nowe I do 360
chefelye lamente the state of the unfor-
tunate grecians, whiche whan they toke
in hande a noble enterprise againste
the

Iphigeneya.

barbarians, are constrained throughe your occasion, and your daughters, withe grete dishonor to leauue the same. Wherfore truly I thinke that no captaine ought to be chosen for dignite, nor yet for fauor, but rather for witte: for he that shulde rule an hooste, oughte ³⁷⁰ in wisedome to excell all other.

Cho. Suerly it is a greuous thinge that one shulde fall out withe an other: but speciallie that any contention shulde be amonge brethren.

Aga. Nowe I will tell you of your fautes, Menelaus, but in fewe wordes, leste I shulde seme to be unshamfaste. Wherfore I will speake to you as it becūmethe one brother to an other. Tell ³⁸⁰ me I praye you, why you do sighe so? who hathe done you any iniurye? Do you lament the takinge awaye of your wife? But we can not promise you to get hir againe for you. For you your selfe haue bene the occasion

Iphigeneya.

of your owne troble. Wherfore seinge I haue not offended you: ther is no cause that I shulde suffer ponishment for that, whiche I am not giltie of. Dothe my prefer-³⁹⁰ ment troble you? or els dothe the desier of your bewtifull wife uexe you? for euell men diuers times haue suche like desiers. And althoughe truly I am to blame, for that I haue not better determined my matters, yet I feare me leste you are moche more to be reprehēded, for that you beinge deliuered of an euell wife, can not be contented.

Cho. Thes saienges truly do not agree withe⁴⁰⁰ that whiche was spoken before. Yet notwithstandinge they do teache us well, that we oughte not willingly to hurte our children.

Aga. Alas I wretche haue neuer a frinde.

Mene. Yes you haue diuers frindes, excepte you will neglecte them.

Aga. But it dothe becōme frindes to lamēte one withe an other.

Me.

Iphigeneya.

Mene. If you wolde haue frindes, you weare ⁴¹⁰ beste to loue them, whom you desier to helpe: and not them whom you wolde hurte.

Aga. Why, do you not thinke that grece nedethe helpe in this matter?

Mene. Yes, but I thinke that bothe you, and grece also are bewitched of some god.

Aga. Brother me thinkes you are to proude of honor: wherfore I muste seake some other waie, and get me other frindes. ⁴²⁰

Nun. O Agamemnon, thou ualiant captaine, I haue broughte to the Ephigeneya, thy daughter, whom thou diddest sende for: and withe hir is come Clitēnestra thy wife, and Orestes, that thou mightest be comforted withe the sighte of them. I haue made haste to bringe you this nwes: because I see all the grecians waitinge for the cōminge of your daughter as it ⁴³⁰ weare for some strange thinge,

Iphigeneya.

and some of them saye, that you haue sente
for hir bycause you are desirous to see her,
other iudge that she shulde be maried,
and some thinkethe that she shulde be
sacraficed to the goddes Dyana. Tell
me, O kinge, I praye the, to whom shall
she be maried? But nowe let us leauē
to speake of suchē thinges, for it is
nede and time to prepare that whi- 440
che shalbe necessarie for the weddinge.
Wherfore I praye you Menelaius, also
be merie, for this day as I truste
shall be uerie fortunate to Iphigeneya.

Aga. Thou haste saied well, wherfore goo
thou in, for all thinges will chance
happely to the. But what shall I saye
whiche am thus in troble, and yet
may not bewaile my owne miserye.
for this occasion they whiche are of 450
meane estate seme unto me uerie
happie. for they may complaine of
their miserie, and bewaile withe
teares the deathe of their children
but to noble men no suchē thinge is
gran-

Iphigeneya.

graunted, for I dare not lament my unfortunate chaunce, and yet it greuethe me that I may not shewe my miserie. Wherfore I knowe not what I shulde saie unto my wife, nor withe what face 460 I shulde loke uppon her. Alas she hathe undone me bicause of her cōminge, althoughe in dede she thinkethe she hath a good occasion, for she beleuethe that hir daughter shalbe maried, in whiche thinge she shall finde me a liar. Againe I haue pitie of the litell gerle, for I knowe she will speake thus unto me, O father will you kill me? if you forsake me, of whom shall I aske remedie, Alas what 470 answer shall I make to this, suerly nature oughte to moue me to pitie, and if that wolde not, yet shame shulde let me. Alas, Alas: What a greate reproche is it, the father to be an occasion of his owne childe deathe. Howe therfore am I trobled? On this parte pitie and [fol. 76] shame

Iphigeneya.

shame, on the other side honor and glorie dothe
moche moue me.

Cho. We also lamente your chaunce, so moche as 480
it becometh the women to lamente the
miserie of princes.

Me. I praye you brother let me see your hande.
Aga. I giue you libertie: for I will put all the
uictorie in your hande.

Me. I will not flatter you brother, but I will
shewe you faithfully my opinion. Suer-
ly when I sawe you in suche miserie I was
moued with brotherly pitie, and lame-
nted moche your chaunce. Wherfore 490
nowe I cownsell you, not to sleye your
daughter, neyther to do your selfe
any domage for my cause. for it is not
mete, that thorowghe my occasion you
shulde hinder either your selfe, or any
of your children. For I waienge the
matter, consider what a greuous
thinge it is to kille your owne childe.
And besides this I pitie moche hir, by-
cause I do consider she is my kinswomā 500
and hathe not deserued to dye for Helen's
cause.

Iphigeneya.

cause. Wherfore I will councell you not to sacrafice your daughter, but rather to sende home againe the whoole hooste, And as for my parte, I will agre unto you. For I consideringe howe a father oughte to loue his childe, haue chaunged clene my opinion: for I knowe a good man ought to folowe that whiche is good.

510

Cho. O Menelayus, you haue spoken lyke a noble man.

Aga. I praise you Menelaus bicause you haue chaunged your minde so gentleye.

Me. Suerlye ambition and desire of welthe hathe caused moche strife betwene bretherne, howbeit I do abhorre soche cruell brotherhoode.

Aga. Althoughe you are agreed, yet I am compelled to slee my daughter.

520

Me. Whie, no bodie will compell you.

Aga. Yes trulye the whole hooste will requier hir of me.

Iphigeneya.

Mene. If you will sende her home againe, you neade not deliuer her to the grecians.

Aga. If I shulde deceiue them heare, then they wolde ponisse me, whan I come home.

Mene. You oughte not trulie to feare so moche the hooste: for they knowe not of ⁵³⁰ this matter.

Aga. But I doute leste Calchas shewe them of it.

Mene. You may remedie that in ponisshinge him.

Aga. Brother do you not feare Vlisses?

Mene. Yes trulye, for it dothe lie in his power to hurte either you or me.

Aga. I droughte that for he studieth uerye moche to get the good will and fauor ⁵⁴⁰ of the people.

Mene. He is desirouse in dede of ambition and honor.

Aga. If he shulde gather the people together, and declare unto them what Calchas hathe saied of my daughter, suerlie he

Iphigeneya.

he might quickelye perswade them to
sleye you and me, that thay might get
her the easelier. But if it shulde chaunce
that I shulde flie, then truly they 550
wolde not onlie seke to destroie me,
but also my children. Nowe therfore
seinge that I am in soche troble that
I knowe not what to do, I shall desier
you, O Menelaius, not to shewe this nwes
unto my wife, before that Iphigeneya
be all redie sacrafised, that I may be
lesse moued withe hir pitious complaine.
And I praye you also, O ye women,
not to open this matter. 560

Cho. Truly we may see nowe, that they are
mooste happie, whiche beinge neither
in to hye estate, nor yet oppressed
withe to moche pouertie, may quietly
enioye the companie of their frindes.
But beholde heare cōmethe Clytemne-
stra the quene and Iphigeneya
her daughter, beinge adorned withe
all nobles, Let us therfore mete hir

Iphigeneya.

withe moche mirthe, leste she shulde be abasshed 570
at hir cōminge into a strange countrye.

Cly. This trulye is a token of good lucke that so
manye noble women meate us. Let us
therfore cōme downe from our charet,
that they may bringe us to Agamemnons
lodginge.

Iphi. I praye you mother be not offended with
me, thoughe I do embrace my father.

Cly. O kinge Agamemnon I am come hether
to fulfill your cōmaundement in that 580
you sente for me.

Iphi. And I also, O father, am come beinge not
a litle ioyous that I maye see you.

Aga. Neither am I sorie of your compayne
daughter, for of all my childrē I loue you
beste.

Iphi. What is the cause father, that you seame
to be so sadde, seinge you saye, you are so
ioyfull at our comminge.

Aga. You knowe daughter, that he whiche 590
rulethe an hooste shall haue diuers oc-
cations to be trobled.

Iphi-

Iphigeneya.

Iphi. Althoughte in dede a captaine ouer an hooste shall be disquieted with sondrie causes, yet I praye you set aside all soche trobles, and be merie withe us whiche are therfore come unto you.

Aga. I will folowe your councell daughter, for I will reioyse as longe as I may haue your companie. 600

Iphi. But what meanethe this father that you do lament so?

Aga. I haue good cause to morne: for after this daye I shall not see you ageine of a greate while.

Iphi. I do not understande, O father, what you mene by this.

Aga. Trulye daughter the more wittely you speake, the more you troble me.

Iphi. If it be so father, then will I studie 610 to seme more folissh that you may be delited.

[fol. 79]

Aga.

Iphigeneya.

Aga. Suerly I am constrained to praise gretlye your witte, for I do delite moche in it.

Iphi. I praye you than father set awaye all other busines, and tarie amongste us your children.

Aga. Indede I am desirous so to do, althoughe I can not as yet haue libertie.

Iphi. What is the matter father that you tarie heare so longe in this hauen.

620

Aga. Trulye we are desirous to goo hens, but we can haue no passage.

Iphi. Where I praye you dwell thos people whiche are called the troians?

Aga. They are under the kyngdome of Priamus.

Iphi. I wolde to god I might goo withe you into thos parties.

Aga. I will graunte you your requeste daughter, for I am determined to take you with me.

630

Iphi. Shall I goo alone, or els with my mother?

Aga. No trulie you shall neither haue the companie of me, nor yet of your mother.

Iphi.

Iphigeneya.

Iphi. Whie? will you set me in a strange house?

Aga. Leaue to enquier of suche thinges, for it is not lawfull that women shulde knowe them.

Iphi. Make haste O father to goo unto Troye, that you may come quickely ageine ⁶⁴⁰ from thens.

Aga. So I do daughter, but I muste sacrafice firste.

Iphi. Shall I be at the sacrafice father?

Aga. Ye daughter, for you muste be one of the chefeste.

Iphi. Why? shall I dawnce aboute it?

Aga Truly I counte my selfe more happie bicause you do not understande me, goo your waye therfore and make you ⁶⁵⁰ redie withe the other uirgins. But let me fiste take my leaue of you, for this daye shall seperate you and me
[fol. 80] farre

Iphigeneya.

farre asonder; althoughe this your mariage shalbe uerie noble, yet truly it dothe greue me to bestowe you so farre of, whom withe suche care I haue brought up.

Cli. Althoughe you are somewhat trobled yet I am not of so slender a wit, but that I can easely be perswaded, seinge that bothe the ⁶⁶⁰ custome and also time dothe require. but tell me I praye you shall not Achilles be my daughters husbande?

Aga. Yes trulie.

Cli. He is a mete mariage in dede, but I am desirous to knowe wher he dwellethe.

Aga. His dwellinge is aboute the flode Aphidna.

Cli. Whan I praye you shall the weddinge be?

Aga. Trulie uerie shortelie, for we make haste to goo hence. ⁶⁷⁰

Cli. If it be so, then you haue nede to sacrefice that whiche muste be done before the weddinge.

Aga. I will goo about it therfore, that the mariage may be done the quickelier.

Cli. Wher I pray you shall the feste be?

Iphigeneya.

Aga. Heare bicause of the hooste.

Cli. Shewe me I praye you the place, that I
may be partaker of it.

Aga. I praye you wife obey me in this matter. 680

Cli. What cause haue you, O kinge, to saie so,
for whan did I euer disobey you?

Aga. I am determined to marie my daughter
here.

Cli. Shall not I beinge hir mother be at the
weddinge?

Aga. No trulie: for she shalbe maried among-
ste the grecians.

Cli. Wheare then shall I tarie?

Aga. It is beste for you to goo againe to grece. 690

Cli. If I leaue my daughter behinde me,
who shall than be in my steade?

Aga. Trulie I will do your office: for it doth
not become you to be amongst
suche a compayne of men.

[fol. 81]

Cli.

Iphigeneya.

- Cli. Althoughe that it be not mete in dede: yet
the mother ought to be at the mariage
of the daughter.
- Aga. But I thinke you haue more nede to be
amongste your other daughters at grece: ⁷⁰⁰
make you redie therfore to go home.
- Cli. I will not goo home yet, for you oughte to
do sacrafice onlie: but I muste see all
thinges made redie for the mariage.
- Aga. I haue labored in uayne: for althoughe
I haue used deceite and crafte, yea unto
my dearest frindes: yet I can not fulfill
my purpose.
- Achyll. Wher is Agamemnon, the captaine of the
grecians, or who of his seruantes will call ⁷¹⁰
him unto me. For I beinge moued withe
the pitious complaintes of the people,
am compelled to enquire of their captaines
the cause, whi they beinge constrainyd
to forsake bothe their wiues, their chil-
dren, and also their countrie, nowe lie
heare idlely without any ualiant dedes
doinge?

Cly.

Iphigeneya.

Cly. As sone as I harde your uoice, O Achilles,
I came out hastely to meate you. 720

Achyll. What woman is this that semeth
so bewtifull?

Cly. I do not meruell though you knowe
not me, whom you neuer sawe: Yet
neuertheles, I muste nedes praise
your shamefastenes.

Achill. Who are you I pray you, that you be-
inge a woman dare come amongste
suche a companie of men?

Cly. My name is Clitemnestra, and I am 730
the daughter of Ieda and the
wife of Agamemnon.

Achill. You haue declared uerie well in few
wordes what you are, and althoughe
you be a noble woman, yet is it not
lawfull for me to tarie heare.

Cly. Whether goo you I praye you let us
shake handes to gether: for I truste
this mariage shalbe uerie fortunate
unto you. 740

[fol. 82]

Iphigeneya.

Achil. It is not lawfull that I shulde be so familiar
withe Agamemnons wife.

Clit. Yes trulie you may well inougue, seinge
you shall marie my daughter.

Achill. I do not knowe what mariage you meane,
excepte you haue harde some nwes, whiche
bicause you knowe to be untrue, you reporte
as a false tale.

Clit. I do not meruell, allthoughe you will not be
acknowen of this mariage: for it is the fassion ⁷⁵⁰
of all younge men to kepe it secrete for
a time.

Achil. No trulie I will not dissemble withe you
for in dede I neuer desired the mariage
of your daughter.

Clit. Yf it be so in dede, then I maruell as
moche of your saienges as you did of mine.

Achill. Tell me I praye you wherfore you haue
spoken thes thinges: for it may happen
that bothe of us are deceiued. ⁷⁶⁰

Clitt. Thinke you that it is not a grete shame
unto me, that I haue tolde suche a lye,
But

Iphigeneya.

but I will nowe goo, and knowe the tru-
the of all this matter.

Achill. Tell me I praie you, or you goo hence,
wher your husbande is? for I am uerie
desirous to speake withe him.

Sen. Tarie I praie you, O Achilles, for I muste
speake bothe withe you, and also withe
Clitemnestra. 770

Clit. Who dothe call me so hastelye?

Sen. It is euen I the seruant of Agamēnon.

Clit. If you haue any thinge to saie to us
come neare, and tell it quickelie
witheout any circumstance, for you
neade not to doughte us, for I knowe
you haue euer serued diligentlye
bothe me and also diuers of myne
awnciters.

Sen. Bicause I haue bene euer faithfull 780
unto you, therfore nowe I muste
open unto you a uerye secrete
thinge, trulie Agamnon hathe
de-
[fol. 83]

Iphigeneya.

determined to sleye Iphigeneya his daughter in sacrafice.

Clit. Suerlie I thinke either you be madde to tell suche an unlikelie tale, or els if it be so in dede, Agamemnon to be halfe out of his witte to agree to suche a cruell murther.

790

Sen. No trulie he is not madde though in dede he hathe plaied the madde mans parte.

Clit. Wherfore I praye you hathe he pretended to do so cruell a dede.

Sen. Trulye he is compelled to do so: for Calchas the propheciar hath answered that the grecians can not sayle to troie without the deathe of your daughter.

Cli. If this be true, wherfore than did he 800 faine, that she shulde be maried.

Sen. That was bicause you shulde be the better willinge to let hir come.

Cli. Howe I praye you, do you knowe this.

Aga.

Iphigeneya.

- Sen. Agamemnon him selfe shewed me of this thinge: for once he did repente him selfe so moche of the consentinge to his daughters deathe, that he was determined to sende you a nother letter by me, whiche was contrarie to the firste. 810
- Cli. Whie did you not deliuer them to me?
- Sen. As I was bringinge them, I happened to mete withe Menelaus, who withe uiolence toke them from me.
- Cly. Heare you this O Achilles?
- Achill. Yea truly I heare it well, and I pitie you moche: for I do euen abhorre this cruell dede of your husbande.
- Clit. Nowe therfore seinge this thinge is chaunsed so unfortunately unto me, 820 I shall moste ernestelie desier you O Achilles, to helpe me nowe in this miserie: for the reproche shalbe yours, seinge my daughter beinge sente for [fol. 84] under

Iphigeneya.

under the color of your name, shall nowe be slaine. Besides this yf you do not helpe us, we can bi no meanes auoide this mischefe: for I alone beinge a woman can not perswade Agamemnon: And if you forsake us, none shall dare to take our parte. 830

Cho. Truly it is a uerie troblesome thinge to haue childrē: for we are euen by nature compelled to be sorie for their mishappes.

Achill. My minde is trobled more and more, for I am wonderfullie moued withe your pitious complainte: Wherfore seinge you haue required helpe at my hande I will promise you to deliuer bothe you, and your daughter from this miserie, if by any meanes I maye withstande the cruell pretence 840 of Agamemnon and his brother. for this matter pertainethe unto me also, bicause that if she beinge sent for in my name shulde be slaine, then truly it wolde turne to no small dishonor to me. Wherfore I am compelled to helpe your daughter so moche as shall lie in my power: not onlye for that I am moued withe pitie, but also

Iphigeneya.

also bicause it shoulde sounde to no litell reproche to me, if that throughe my occa- 850
tion your daughter shulde be slaine.

Cli. Suerlie you haue spoken uerie well and like a noble man.

How therfore I praye you shall I giue you thankes worthie your desertes: for if I shulde prayse you to moche, I feare leste I shulde moue you to hatred, rather then to pitie, for then you wolde iudge me to be a flatterer, whiche of all noble men is to be abhorred, Againe 860 if I shulde giue you fewer thankes, thā you deserue, then I may well be counted unthankefull: so that now I doughte what to do: but seinge you so gentlyly haue promised me your helpe, I will submit bothe me, and my daughter under your rule: Wherfore if it please you I will sende for her hether, that she hir selfe may require helpe at your hande. 870

[fol. 85]

Achill.

Iphigeneya.

Achill. No trulie I thinke it not mete, that she shulde come abrode, for suerly men wolde iudge euell ofhir, if she shulde come moche amongste compانie. It is beste therfore that you kepe hir at home, and as for my parte trulie I will do as moche for hir as shall lie in my power. But I thinke it beste, that you shulde proue firste if you can perswade her father not to deliuer her.

- Clit. Suerlye I shall not preuaile withe him: for ⁸⁸⁰ he is so fearfull, that he dareth do nothinge witheout the consent of the whoole hooste.
- Achil. Althoughe you thinke you shall not perswade him, yet it is mete that firste you shoule shewe him, what a greuous thinge it is to be called a destroyar of his owne children, and if he be nothinge moued withe that, then you may lawfully seke helpe at other folkes handes.
- Clit. You haue spoken uerie well. Wherfore I ⁸⁹⁰ will folowe your counsell. but tell me I praye you wher shall I finde you, that I may shew you what answer he dothe make me?

Iphigeneya.

- Achil. I will tarie heare till you come againe, for
suerly if I shulde goo with you, you shoulde
be slandered by me.
- Clit. In all this matter I will be ruled by you,
wherfore if I obtaine my swte the than-
kes shall be yours and not mine. But ⁹⁰⁰
nowe heare cōmeth Agamemnon, shew
me I praye you therfore what I shulde
answer him if he aske for my daughter,
seinge that she maketh soche mone.
- Aga. I am gladdē that I haue met withe you
O Clitemnestra: for I haue diuers
thinges to talke withe you of.
- Clit. If you haue any thinge to saie to me,
tell me I pray you, for I am redie
to heare. ⁹¹⁰
- Aga. Firste call out my daughter that she
maye goo withe me to the temple of
the goddes Diana, for I haue prepa-
red all thinge redie for the sacrafice.
- Clit. You haue spoken well, thoughe in dede
your doinges do not agre withe your
wordes
[fol. 86]

Iphigeneya.

wordes, but goo your waies daughter
withe your father, and take withe you
your brother Orestes.

Aga. Why do you wepe and lament so daughter? ⁹²⁰

Iphi. Alas? how shoulde I suffer this troble, seinge
that all mortall men ar uexed bothe in
the beginninge, the middeste, and the
endinge of their miserie.

Aga. What is the cause, that all you are so
sorrowfull?

Clit. I will shewe you, if you will promise
me to tell me one thinge, whiche I
will require.

Aga. Yes trulie I will graunte you your re- ⁹³⁰
queste, for I did thinke to haue asked
it of you.

Clit. I heare saie that you goo aboute to sleye
your owne childe.

Aga. What, you haue spoken thos thinges,
whiche you oughte neither to saye, nor
yet to thinke.

Clit. Answer me I praye you to this questi-
on, as you promised.

Aga.

Iphigeneya.

Aga. It is not lawfull for me to answer you ⁹⁴⁰
to thos thinges, whiche you ought not
to knowe.

Clit. I haue not enquired of any thinge that
dothe not becõme me: but take you hede
rather, leste you make suche an answer
as you ought not.

Aga. Who hathe done you any iniurye, or who
hathe giuen you cause to saie so?

Clit. Aske you this question of me? as thoughe
your crafte coulde not be perceiued. ⁹⁵⁰

Aga. Alas, I am trobled more and more, for all
my secrete councell is nowe openlie decla-
red.

Clit. In dede I haue harde of all that, whiche
you haue prepared for your daughter:
yea and you your selfe haue partelie
confessed it in holdinge your peace.

Aga. I am constrained to holde my peace,
bicause I haue tolde you so manifest
a lye that I can not denie it. ⁹⁶⁰

[fol. 87]

Clit.

Iphigeneya.

Clit. Herken nowe I praye you therfore: for I
muste nedes tell you of your faute. Do you
not remember, that you maried me withe
out the good will of all my frindes, takinge
me awaye withe stronge hande, after
that you had slaine my other husbande
Tantalus, whiche cruell dedes my brother
Castor and Pollux wolde haue reuenged,
excepte Tindarus my father had deli-
uered you out of that parell: so that by 970
his meanes, you did obtaine me to be your
wife, who after I was maried neuer
shewed my selfe disobedient unto you in
any thinge. And then I happened to
haue thre sones at one birthe, and after-
warde one daughter, and will you nowe
sleye hir, knowinge no iuste cause whie?
For if any man shoulde aske of you the
cause of the deathe of your daughter,
you wolde answer for Helens sake, whiche 980
can be no lawfull cause, for it is not
mete, that we sholde sleye our owne chil-
de for a naughtie womans sake: nei-
ther destroie thos that by nature we
ought

Iphigeneya.

oughte to loue, for their cause only
whiche are hated of all men. Besides
this, if you kille my daughter, what
lamentacion muste I nedes make,
Whan I shall goo home, and wante
the companie of her? consideringe that 990
she was slaine bi the handes of her owne
father: Wherfore if you will not be mo-
ued withe pitie, take hede leste you
compelle me to speke thos thinges, that
do not become a good wife: yea and you
your selfe do thos thinges that a good
man ought not. But tell me nowe I
praiie you, what good do you obtaine by
the deathe of your daughter? do you
loke for a fortunate returne? trulye 1000
you can not by this meanes get that,
for that iournye can not ende happely
whiche is begōne withe mischefe. Besides
this suerlie you shall stirre up the goddes
to anger againste you. for they do euen
hate them, that are manquellers. Agayne
you can not enioye the companie of
you other children whan you come home,

Iphigeneya.

for they will euen feare and abhorre you, se-
inge that willinglie you do destroie your daughter, and you shall not only fall into this mischefe, but also you shall purchase your selfe the name of a cruell tyrante. For you weare chosen the captaine ouer the grecians to execute iustice to all men, and not to do bothe me and also your children suche an iniurie: For it is not mete that your children shuld be ponisshed for that whiche pertaineth not to you, neyther ought I to loose my daughter for Helenas cause who hathe neuer shewed her selfe faithfull to hir husbande.

Cho. It is mete, O Agamemnon, that you shulde folowe your wiues councell. for it is not lawfull that a father shulde destroy his childe.

Iphi. Nowe O father I knelinge uppon my knees and makinge moste humble sute, do mooste ernestely desier you to haue pitie uppon me your daughter, and not to slaye me so cruelly. for you knowe it is geuen to all mortall men to be desirous of life. Ageine remember that I am

your

Iphigeneya.

your daughter, and howe you semed euer
to loue me beste of all your children, in
so moche that you weare wonte euer to
desier, that you might see me maried to
one worthie of my degree, and I did
euer wisshe agayne, that I might liue
to see you an olde man, that you mi-¹⁰⁴⁰
ght haue moche ioye bothe of me, and
also of your other children. And will
you nowe consent to my dethe? forget-
tinge bothe that whiche you weare won-
te to saye, and also what paine you and
my mother toke in bringinge me up,
knowing no cause in me worthie of
deathe? for what haue I to do withe He-
lena. But nowe father seinge you are
nothinge moued withe my lamentation,¹⁰⁵⁰
I will call hether my yonge brother Orestes,
for I knowe he will be sorye to see his sis-
ter slayne, and againe you can not
choose, but you muste nedes haue pitie
either of him, or els of me, consideringe
what a lawfull requeste we do desier,
for you knowe that all men are desi-

Iphigeneya.

rous of lyfe, and ther is no wise man, but he will choose rather to liue in miserie than to die.

1060

Aga. I knowe in what thinges I ought to shewe pitie, and wherin I ought not, and I loue my children as it becōmethe a father, for I do not this of my selfe, nor yet for my brothers sake, but rather by compulsion of the hooste: for the goddes haue answered that they can not passe the see without your dethe, and they are so desirous to go thither, that they care not what troble and miserie they suffer: so that they may 1070 see it. Wherfore it lieth not in my power to withstande them: for I am not able to make any resistance againste them. I am therfore compelled daughter to deliuer you to them.

Cli. Alas, daughter into what miserie are bothe you and I driuen, seinge that your owne father will concente to your deathe.

Iphi. Alas mother this is the laste daie, that euer I shall see you. O Vnhappi Troye 1080 whiche haste norisshed and brought up that wicked man Paris: O Vnfortunate

Venus

Iphigeneya.

Venus whiche diddest promise to giue
Hellena to him, for you haue bene the
cause of my destruction, thoughe in
dede I throughe my deathe shall purcha-
se the grecians a glorious uictorie. Alas
mother in what an unluckye time
was I borne, that myne owne father
whiche hathe concented unto my deathe,¹⁰⁹⁰
dothe nowe forsake me in this miserie.
I wolde to god that the grecians had
neuer taken in hande this iornie.
But me thinkes mother, I see a
grete companie of men cōminge hether,
what are they I praye you?

Clit. Trulye yonder is Achilles.

Iphi. Let me then I praie you go hens
that I may hide my face: for
I am ashamed.¹¹⁰⁰

Clit. What cause haue you so to do?

Iphi. Trulie bicause it was saied that I shul-
de haue bene his wife.

[fol. 90]

Clit.

Iphigeneya.

- Clit. Daughter, you muste laie awaie all shamefastenes nowe, for you may use no nicenes: but rather proue by what meanes you maye beste sauе your life.
- Cho. Alas Clitemnestra howe unhappy arte thou for truly ther is grete talkinge of the in the whoole citie. 1110
- Clit. Wherof I pray you?
- Cho. Of your daughter how she shalbe slaine.
- Clit. You haue brought me uerie euell nwes, but tell me I praye you doth no bodie speake againste it?
- Achil. Yes I my selfe haue bene in dawnger of my life, bicause I toke your daughters parte.
- Clit. Who I pray you dare hurte you?
- Achil. Truly the whoole hooste.
- Clit. Do not your owne contrie men of 1120 Mirmido helpe you?
- Achil. No truly, for euen they also did speke againste me saienge, that I was in loue withe her, and therfore I did preferre myne owne pleasure, aboue the cōmodite of my countrie.
- Clit.

Iphigeneya.

Clit. What answer then made you unto them?

Achil. I saied that I ought not to suffer her to be slaine whiche was reported by hir owne father that she shoulde haue bene my wife.

1130

Clit. You saied well in dede: for Agamemnon sente for her from grece, faininge that is was for that purpose.

Achil. But thoughe I coulde not preuaile againste suche a multitude of people, yet I will do as moche as shall lie in my power for you.

Clit. Alas then you alone shalbe compelled to striue againste many.

Achil. Do you not see a greate compayne of 1140 harneste men?

Clit. I praye god they be your frindes.

Achil. Yes trulye that they be.

Clit. Than I hope my daughter shall not die.

Achil. No that she shall not, if I can helpe hir.

Clit. But will ther come any bodie hether to sleye hir?

[fol. 91]

Achil.

Iphigeneya.

- Achil. Yea truly Vlisses will be heare anone withe a
greate companie of men to take her awaie.
Clit. Is he cōmanded to do so, or dothe he it but of ¹¹⁵⁰
his owne heade?
Achil. No truly he is not cōmanded.
Cli. Alas then he hath taken uppon him a wicked
dede, seinge he will defile him selfe withe
the daunger and deathe of my daughter.
Achil. Truly but I will not suffer him.
Clit. But if he goo aboute to take my daughter
awaye withe stronge power what shall I
do then?
Achil. You ware beste to kepe her by you, for ¹¹⁶⁰
the matter shalbe driuen to that pointe.
Iphi. Herken O mother I praye you unto my
wordes. for I perceiue you are angrie
withe your husband, whiche
you may not do. for you can not obtaine
your purpose by that meanes: And you ought
rather to haue thanked Achilles, bicause
he so gentelly hathe promised you his helpe,
whiche maye happen to bringe him into
a greate mischefe. I wolde counsell you ¹¹⁷⁰
ther-

Iphigeneya.

therfore to suffer this troble paciently, for I muste nedes die, and will suffer it wil-
lingelye. Consider I prae you mother, for what a lawfull cause I shalbe slaine.
Dothe not bothe the destruction of Troie,
and also the welthe of grece, whiche is the
mooste frutefull countrie of the worlde
hange upon my deathe? And if this wicked
enterprise of the Troians be not reuenged,
than truly the grecians shall not kepe ¹¹⁸⁰
neither their children, nor yet their wiues
in peace: And I shall not onlie remedie
all thes thinges withe my deathe: but
also get a glorious renowne to the grecians
for euer. Againe remember how
I was not borne for your sake onlie, but
rather for the cōmodite of my countrie,
thinke you therfore that it is mete, that
suche a companie of men beinge gath-
ered together to reuenge the greate in- ¹¹⁹⁰
iurie, whiche all grece hathe suffered
shoulde be let of their iournye for my
cause. Suerlie mother we can not spe-
ke againste this, for do you not thinke

Iphigeneya.

it to be better that I shulde die, then so many noble men to be let of their iournye for one womans sake? for one noble man is better than a thousande women. Besides this ~~se-~~inge my deathe is determined amongste the goddes, trulie no mortall man oughte 1200 to witstande it. Wherfore I will offer my selfe willingly to deathe, for my countrie: for by this meanes I shall not only leauue a perpetuall memorie of my deathe, but I shall cause also the grecians to rule ouer the barbarians, whiche dothe as it weare properly belongeth to them. for the grecians bi nature are free, like as the barbarias are borne to bondage.

Cho. Suerlie you are happie O Iphigeneya, that 1210 you can suffer so pacientlye all this troble.

Achil. Trulie I wolde counte my selfe happy if I mighe obteine the O Iphigeneya to be my wife, and I thinke the O grece to be uerie fortunate bicause thou haste norisshed soche a one: for you haue spoken uerie well, in that you will not striue againstste the determinacion of the goddes. Wherfore I beinge not onlie moued withe pitie, for that I see you brought into suche a necessite, but also stirred up 1220 more

Iphigeneya.

more witheloue towardes you, desiringe
to haue you to my wife, will promise you
faithefullye to withstande the grecians,
as moche as shall lye in my power, that
they shall not sleye you.

Iphi. Suerlie I haue spoken euuen as I thoughte
indeede: Wherfore I shall desire you O Achil-
les, not to put your selfe in daunger for
my cause: but suffer me rather to saue
all grece witheloue my deathe. 1230

Achil. Trulie I wonder gretelie at the bouldenes
of your minde. And because you seme
to be so willinge to die, I can not speake
againste you: yet neuertheles I will pro-
mise to helpe you still, leste you shulde
happen to chaunge your minde.

Iphi. Wherfore mother, do you holde your peace
lamentinge so witheloue in your selfe.

Clit. Alas, I wretched creature haue greate
cause to mourne. 1240

Iphi. Be of good conforte mother I praie you,
and folowe my councell, and do not
teare your clothes so.

[fol. 93]

Cli.

Iphigeneya.

Cli. Howe can I do otherwise, seinge I shall loose you.

Iphi. I praiē you mother, studie not to sauē my life, for I shall get you moche honor by my deathe.

Clyt. What shall not I lament your deathe?

Iphi. No truly you oughte not, seinge that I ¹²⁵⁰ shall bothe be sacraficed to the goddes Dyana and also sauē grece.

Cly. Well I will folowe your counsell daughter, seinge you haue spoken so well: but tell me, what shall I saye to your sisters from you?

Iphi. Desier them I praiē you, not to mourne for my deathe.

Clit. And what shall I saye unto the other uirgins from you.

Iphi. Bid them all farewell in my name, and I ¹²⁶⁰ praye you for my sake bringe up my litell brother Orestes, till he come to mans age.

Clit. Take your leaue of him, for this is the laste daie, that euer you shall see him.

Iphi.

Iphigeneya.

Iphi. Farewell my welbeloued brother, for I am
euen as it weare compelled to loue you,
bicause you ware so glad to helpe me.

Clit. Is ther any other thinge, that I may
do for you at grece?

Iphi. No truly, but I praie you not to hate ¹²⁷⁰
my father for this dede: for he is com-
pelled to do it for the welthe and honor
of grece.

Clit. If he hath done this willinglye then
trulye he hathe cōmitted a dede
farre unworthie of suche a noble man
as he is.

Iphi. Who is this, that will carie me hence
so sone?

Clit. I will goo withe you O daughter. ¹²⁸⁰

Iphi. Take hede I praye you leste you happen
to do that whiche shall not become you:
Wherfore O Mother I praye you folowe
my councell and tarie heare still,
for I muste nedes goo to be sacrafised
unto the goddes Diana.

Iphigeneya.

Clit. And will you go awaye, O daughter, leuinge
me your mother heare?

Iphi. Yeae suerlye mother, I muste goo from you
unto suche a place, from whence I shall neuer 1290
come ageine, althoughe I haue not deserued
it.

Clit. I pray you daughter tarie, and do not for-
sake me nowe.

Iphi. Suerlye I will goo hence Mother, for if I
did tarie, I shulde moue you to more lamen-
tation. Wherfore I shall desier all you women
to singe some songe of my deathe, and to
prophecie good lucke unto the grecians: for
withe my deathe I shall purchase unto 1300
them a glorious uictorie; bringe me
therfore unto the aultor of the temple
of the goddes Diana, that withe my
blode I maye pacifie the wrathe of the
goddes againste you.

Cho. O Quene Clitemnestra of moste honor,
after what fassion shall we lament, seinge
we may not shewe any token of sadnes
at the sacrafice.

Iphi. I wolde not haue you to mourne for my 1310
cause, for I will not refuse to die.

Cho.

Iphigeneya.

Cho. In dede by this meanes you shall get your selfe a perpetuall renowne for euer.

Iphi. Alas thou sone, whiche arte conforte to mans life, O thou light whiche doeste make ioyfull all creatures, I shalbe compelled by and by to forsake you all and to chaunge my life.

Cho. Beholde yonder goethe the uirgine to be sacrificed withe a grete compayne of ¹³²⁰ souldiers after hir, whos bewtifull face and faire bodi anone shalbe defiled withe hir owne blode. Yet happie arte thou, O Iphigeneya, that withe thy deathe, thou shalte purchase unto the grecians a quiet passage, whiche I pray god may not only happen fortunateli unto them, but also that they may returne againe prosperously withe a glorious uictorie. ¹³³⁰

Nun. Come hether, O Clitemnestra for I muste speke withe you.

Clit. Tell me I praiere you what woulde you withe me, that you call so hastely, is ther any more mischefe in hande that I muste heare of?

Iphigineya.

Nun. I muste tell you of a wonder, whiche hathe happened at the sacrafisinge of your daughter.

Clit. Shew me I pray you quickely what it is?

Nun. As we wente unto the place wher the sacra- 1340
fice shulde be, and passed thorowe the plesant fildes, wher the whole hooste waited for your daughter: Agamemnon seinge hir brought unto her deathe, began to lament and wepe. But she perceyuinge what mone hir father made saied unto him thes wordes, O father, I am come hether to offer my bodie willinglie for the wellthe of my countrie: Wherfore seinge that I shall be sacraficed for the cōmodite of all grece, I do desier you, that none of the 1350
grecians may sliae me preuilie: for I will make no resistance ageinst you. And whan she had spoken thes wordes, all they whiche weare present, weare wonderfullye astonished at the stoutenes of her minde: So after this, Achilles withe the reste of the whole hooste began to desier the goddes Diana, that she wolde accepte the sacrafice of the uirgins blode, and that she wolde graunte them a prosperous succes of their 1360
iorney. And whan they had made an ende

Iphigeneya.

ende: the preste takinge the sworde in his han-
de, began to loke for a place conuenient,
wher he might sle your daughter; sodenly
there chaunced a grete wonder, for althou-
ghe all the people harde the uoice of the
stroke, yet she uanished sodenlye awaye,
And whan all they meruelinge at it,
began to giue a greate skritche, then ther
appeared unto them a white harte lienge ¹³⁷⁰
before the aultor, strudgelinge for life.
And Calchas beinge then present, and
seinge what had happened, did wonder-
fully reioyse, and tolde the capitaines,
that this harte was sente of the goddes,
bicause she wolde not haue hiraulter
defiled withe the blode of your daughter.
Moreouer he saied that this was a token
of good lucke, and that their iournie shou-
lde chaunce prosperously unto them. ¹³⁸⁰
Wherfore he willed that they shulde
tarye no lenger here. And whan this
was so finisshed, Agamemnon willed me
to shewe all thes thinges unto you, bi-

Iphigeneya.

cause that I my selfe was present ther: Wherfore I shall desier you, to thinke no unkindnes in the kinge your husbande: for suerlie the secrete power of the goddes will sauе them whom they loue: for this daie your daughter hath the bene bothe aliuē and deade. 1390

Cho. Suerly O Clitemnestra you oughte to reioise of this nwes, that your daughter is taken up into heauen.

Clit. But I am in doughte whether I shulde beleue that thou, O daughter, arte amongste the goddes, or els, that they haue fained it to comforte me.

Cho. Beholde yonder cōmeth Agamemnon, who can tell the truthe of all this matter.

Aga. Trulye wife, we are happie for our daughters sake, for suerlie she is placed in heuen: But nowe I thinke it beste that you goo home, seinge that we shall take our iournye so shortlye unto Troy: Wherfore nowe fare you well. And of this matter I will cōmune more at my returne, and in the meane season I praie god sende you well to do, and your hartes desier. 1400

Cho

Iphigeneya.

Cho. O happie Agamemnon, the goddes graunte the a
fortunate iournie unto Troye, and a
mooste prosperous returne againe.

1411

Finis.

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Euripides
Iphigenia at Aulis

